The Western Conference Unitarian

DECEMBER 1910

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 3 P. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service, 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry Wilder Foote.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy, 429 W. Lovell St.

MOUNT PLEASANT—First Congregational Society Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2 P. M.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M.

CHICAGO—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

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The
Western Conference Unitarian

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50c a Year. **5c a Copy.**

With this issue our conference paper completes its sixth year. A year ago we made an adventure of faith, changing its form and charging a higher subscription price. We can now report that our faith has been justified by the event; that in its new form the paper has been self-supporting for the current year. This modest success, however, was made possible by the very hearty support of a minority of our churches, notably those in the state of Iowa. To simply hold our own we need the renewal of all old subscriptions; to further increase the size of the paper we need two hundred additional new subscriptions. Will you not give them to us?

While well aware that some subscriptions of the last year have represented loyal support to a Conference undertaking, rather than personal interest in the publication itself, we have good reason to believe that personal interest has increased during the year. We believe the the WESTERN CONFERENCE UNITARIAN is worth while; that slight a bond as it is, it still really does help our widely sundered churches to a much needed sense of fellowship. Moreover, its message now and then is one each of our churches needs to hear and heed. We want a larger subscription list, not primarily because that would relieve editorial anxieties, but because it would strengthen our churches and so our Conference. If. in the long run, it cannot do that it ought to perish. We have faith, however, and again adventure.

"UNITARIAN WORD AND WORK," the Bulletin of our National Organizations, in its recently adopted form fulfils a like unifying purpose in a larger field. It is now an attractive magazine of twenty pages, four of which are allotted to editorial matter and four each to announcements and news of the American Unitarian Association, the Woman's Alliance, the Sunday School Society, and the Young People's Religious Union. It is issued by the Publication Department of the American Unitarian Association.

We are glad to chronicle the amicable adjustment of the relations between "THE UNITARIAN" and "THE UNITARIAN ADVANCE," the former being merged in the latter, which will fill out all unexpired subscriptions to both periodicals. Perhaps this is the proper time and place to record our appreciation of the **"aggressive,"** as well as "**virile**" optimism of our esteemed contemporary. THE UNITARIAN ADVANCE does not "stand" for anything, it "moves" towards a great ideal. May we all move with it.

The meetings in commemoration of Theodore Parker held in Chicago, November 13th to 17th, adequately set forth Parker's value for his own time and his inspiration for men and women in our time. Some of the meetings were largely attended, some were pitifuly small. In

the large gatherings and in the small alike there was something dynamic, something which made its call to the heroic qualities in the listeners, bidding them be not merely admirers of Parker, but better still, brave workers at the gigantic tasks of our own time. Among the speakers were women as well as men, Jews and Gentiles, White and Black, Orthodox and Heterodox; but with all the diversity of gifts and stations there was a wonderful unity of spirit because attention was focussed, not upon superficial aspects of human experience, but upon those which are fundamental.

The world to-day is inclined to minimize the doctrinal and emphasize the social aspect of Christmas. Yet are there values in the doctrinal aspect we can not afford to lose, True, we cannot honestly use the time-honored forms of words, but the heart of the old doctrines abides with us, the faith that good-will is at the heart of the great world-process, that "underneath are the everlasting arms." It finds the concrete expression of that good-will in a human life, and then in human life at large. It dares to interpret the universe in terms of the good it has seen. It begins with the specific and concrete. It says "Here is goodness which is real and commanding. To it we send out our hearts. Never again can we worship as divine any power less noble and loving. The universe has blossomed into this life, therefore at its heart is good-will." And every exhibition of Christlikeness through the centuries has strengthened that faith.

In its social aspect Christmas works out into varied natural expressions of good-will between individuals. This good-will is the saving salt in customs sometimes foolish and oft-times burdensome. Because this has such value we need to guard it jealously. Many dread the coming of Christmas because of the burdens it seems to impose, burdens too heavy to bear, burdens which sometimes crush out good-will. But there is a way of escape, a way to freedom and joy. It is the way of setting the spirit above the letter, the good-will above the gift which symbolizes it. If "The gift without the giver is bare," if the kindly thought is the really essential and valuable thing, then we are put more nearly on an equality with one another in this matter of gifts than appears upon the surface. The trouble is that we are too sophisticated, too dazzled with **things** and so our Christmas joy is spoiled and marred. We need the child-like heart to save us from ourselves. the faith that any symbol, however poor and cheap, can convey a priceless wealth of the good-will that recreates life.

"It is as impossible for increasing thousands of good and sincere Christians to take the 'plan of salvation,' worked out by the church fathers, seriously as it would be for them to believe in the pagan Gods of ancient Greece.

"A man who really believed that the men and women who do not accept the death of Christ by the act of faith which the 'plan of salvation' makes essential were going to eternal torment would tear his hair and rush madly about the streets.

"The plan of salvation which Christians no longer believe in, despite their protestations, is as follows:

"The fall of man, the separation between him and God, the offended justice and love of the Creator, the council of the trinity, the plan carefully laid to save man—or rather some men—and yet satisfy divine justice, the incarnation and sacrifice of the second person of the trinity, the imputation of his righteousness to us, the acceptance of it by an act of head as well as heart on our part, the remission of our sins only through this shedding of Christ's blood and our faith, and our consequent final justification, adoption, and sanctification."

"How clear, how simple, now neat—and also how remote, how unreal, how distant from all the ideas of the universe and of the divine that have been growing up in our minds for the last fifty years."

The above paragraphs were taken from an article by Prof. Pratt of Chicago University in the October number of the American Journal of Theology.

From Pew to Pulpit

J. E. WILLIAMS, STREATOR, ILL.

Continued from Last Month.

SUBSTITUTE FOR SALVATION.

I had hoped to be able to say something about a substitute for the old plan of salvation, but I find that I have about consumed my time in discussing the causes of conflict.

I wish to say, however, that I believe the future holds a philosophy of life, a religion, that will have as powerful a grip on the lives of men as the orthodox plan of salvation ever had. When that time comes the differences we have been discussing here will vanish, for they owe their existence in large measure to the absence of a compelling motive in our religious life. I believe the new religion when it arrives will come in close contact with our daily lives, that it will be in the truest sense social. But it will not necessarily be socialistic. It will not concern itself with economic details, will not be a program directing the producting and distribution of wealth, still less will it be a forum for the denunciation of money and its evils.

Money is fluid power. In our present estate it is the best good that most men know. Denounce it as we may, money is what the average man longs for, and his denunciations are only the evidence of his disappointment at not getting it.

You will never cure a man's money hunger by denouncing it. You can cure it only by offering him some thing that is better than money; and herein lies the suggestion that may point us to the true business of the church. There are things that are of infinitely more worth than money, but only a few rare souls believe in them and attain them. The religion that I am prophesying will make these goods the common property of the many, and the church of the future will be a school where men will learn to discover, to assay, to appropriate the better wealth

THE BETTER WEALTH

What is that better wealth?

It will be inward and not outward. It will have to do with altering the scale of values, of changing the character of a man's wants, rather than of increasing his means of gratifying them.

It will increase by diffusion, and will make a man feel that he lives in every particle of the cosmos. The evil of money is that no one can get enough without taking it from somebody else, and so it drives man apart, makes them selfish, separate, and atomistic. The better wealth is inexhaustible and the more a man gives away the more he will keep. It will give him the power to tap at will the boundless resources of the universe, the riches of an infinite world that cannot be bound by time and space. Money he will still need, but only as a subordinate good, as the small change of the greater wealth. Twenty-five thousand dollars will be a satisfying competency, in those days for the average man, and sums in excess of that will be used for social purposes, or as the steam power to drive the economic machine.

THE SUBSTITUTE FOR MONEY

Utopian, do you say?

Not at all. Quite practical and sane, say I. Indeed, without a change of values, our social system will soon be anarchy minus the constable—to paraphrase Carlyle. Without some substitute for money none of our dreams of reform can come true. As long as we value money as the greatest good, it will buy voters, buy legislators, buy senators, buy newspapers, buy every instrument or organ wherewith we try to limit or cripple its power. No cunning contrivance of legislation will do more than sharpen its wits to counteract the legislative device. Nothing will avail against it except the exposure of it as a sham and a pretense, a minor and not a major good, and this must be done not by pious platitude and peroration, but by a practical demonstration that will convince the common man that there is a wealth that is better for him than money. The orthodox plan of salvation did this

in some measure in past generations,and the time is coming when religion will again be a transmuter of values, and will again fill men's hearts with appreciation for things of eternal worth. Then will our social, our economic, our political problems be solved, for the motive that vitiates them will be transformed, and we will be able to generate the technical power that will enable us to drive any kind of social machinery without the money motive. Do we need state regulation of business? With the new motive we can have it, for money cannot buy the regulators. Do we need conservation? We can have it, for the present will not then want to rob the future. Do we want honest legislators? We can have them, for there will be no temptation to be crooked. Do we want our business geniuses to work for social rather than predatory ends? Like the artist they will work for love harder than they will for money; their incentive will be greater and the rewards will be sweeter. Then will the reign of collectivism be possible, for men will be fit for it, and will be able to generate the power to operate any kind of economic mechanism.

THE REDISCOVERY OF RELIGION.

The new motive will make a man's interest run parallel with the cosmos. It will be on all fours with the interest of his community, his country, of humanity. It will unite him with that totality, that eternity of worth, which in all times, in all hearts, has been the essence of religion. As the million cells of our body, the individual, conscious units of life, cooperate unconsciously in making the human ego; so do the millions of individual egos cooperate unconsciously in the life of that totality we call God. The church that can bring man into consciousness of that relation, that can rationalize it, make it as demonstrable to the mind as it is inspiring to the heart will have discovered a world-redeeming religion. That church will not need to macerate its ministers, to bruise their bones and blood into a mortar to cement the loose joints of its unstable fabric; for it will have found a bond of union, a plan of salvation, that will hold it together with or without the personality of the minister. It will have come into possession of the greater wealth.

THE SIN OF IRRATIONALITY.

The vice of the world is its irrationality. Men act crooked because they cannot think straight. They ride horses going in opposite directions, and then wonder to find themselves torn asunder. For the pleasures of the stomach they will crucify their lives; for the love of sex they will putrefy their brains. For greed of money they sacrifice heaven itself—the chance to make this world a paradise for themselves and their fellow men. If the sun could be made a possession they would burn and blind themselves with its rays while others were perishing in darkness; if air could be monopolized they would smother themselves with excess, while others were dying for want of it.

The sin of the age is irrationality; as, indeed, it has been the sin of all ages. Man, as yet, has been unable to make a rational, self-consistent, scheme of life, one that did not destroy itself with its own inherent contradictions. Religions fail because they do not neet the demand for rationality. Philosophies, with their Absolutes and Ultimates, fail because they can never find an Absolute that is not relative to the questioner, an Ultimate to which he cannot imagine a beyond. But man cannot rest with failure, his hunger for rationality presses him on, and the discovery of today is this: That this very Rationality which is urging him on is also the goal of his quest; that the end for which he seeks is not an objective absolute, but a norm of knowledge and conduct, a way of looking at things that will eliminate their contradictions, and link his activities, as harmoniously as possible, with those of his universe.

THE RELIGION OF RATIONALITY.

Rationality then is the goal of our quest, the desideratum alike of philosophy and religion, the main plank in the new plan of salvation. It is not to discover a new God,to frame an in expugnable definition of a transcendent absolute; but to take the God we know, the

universe, we know, and the reactions we experience, and to think them out into their most comprehensive and least contradictory terms. To do that simply, and clearly, and efficiently is the greatest service the thinker of today can render to the cause of religion. And the cheering part of the task is the consciousness that it is not an impossible one. It is not a search for a Supreme Being, who by the limitations of human faculty, is forever inaccessible to human knowledge; but a search into the foundations of human faculty itself, to see whether or not it is possible to so act on it as to bring it into right relations with its universe. It is a quest full of hope, full of inspiration, full of promise. It has enlisted in its service the best brains, the ripest culture of our time. One of the greatest thinkers of our day, certainly the greatest on our continent, has made the contribution to this cause the greater part of his life work And there is no more fitting place than at a conference of liberal religion to mention with reverence and gratitude the name of William James, and to pause while we pay to his memory the homage of our silent and sincere regard. Writing to me under date of June 10, 1907, while his wonderful mind was still at the maximum of its power, he said about the possible new religion:

PROPHECY OF WILLIAM JAMES.

"I have no light whatever. I expect some unforeseeable inspiration to float up from philosophy and science, and to be made popular by some unpredictable genius."

"It will organize itself around some commanding individuality, whose quality will, just because he is a creative genius, be entirely unforeseeable."

Most of us, perhaps, are like Mr. James We have not yet seen the fulness of the light, but we believe the light exists,and already we see foregleams of it redden the horizon. Perhaps Mr. James' "unpredictable genius" has already been born, and even now the unforeseen inspirations are "floating up from philosophy and science," many of them no doubt, the emanations of his own fertile brain. But whether or no, we know that the ground must be prepared for the "unpredictable genius," else his voice will fall on deaf and unresponsive ears. And this is a sufficient warrant for our faith, our efforts, our sacrifices. Small though our number, and unavailing though our effort seems to be against the indifference and hurly-burly of a money-mad world, yet we know that only through efforts such as ours can the cause of rationality be maintained, the seed sown, and the ground fertilized and made ready for the coming of the prophet of the new-old religion—the religion that is to sweep over the modern world, to transform and redeem it.

When the religion of Rationalitv, which is also the religion of loyalty, of appreciation, of reverence, and of service, comes to its own, it will be found that the liberal religionists of our time will have been its precursors and prophets; and theirs will be the contribution that looms large and ever larger in its program and in its results. And the reward, friends, will be commensurate with our efforts, and worthy of all of our sacrifices.

Delivered at the Unitarian Conference Geneseo, Ill., Oct. 6th, 1910.

Treasures Old and New

JOHN D. REID, ST. PAUL, MINN.

It sometimes almost seems as though the world were growing too modern. Not in the sense that it is improving too fast, but in the sense that it too quickly outgrows its improvements. We are so eager to take on the new that we are in too great a hurry to discard the old. We do not pause long enough to enjoy things, to get the good of them. We do not obey the injunction, "Prove all things," because we are not always careful to "Hold fast that which is good." We possess things and then we let them go before they have had time to possess us.

We do not wait to feel their charm. We overfeed our curiosity, overstimulate our appetite for sensation, and this dulls our finer appreciation of things. We get to asking ourselves, not what is the most beautiful, the most excellent thing, but what is the latest thing out? And when that becomes our absorbing quest we are already far gone in the way of losing all wholesome taste and judgment. The odds are always against the lastest thing out proving of permanent value. Emerson's rule was never to read a book before it is a year old. That is because most books are not worth reading; they do not survive. The last song, the current popular novel, the newest fashion in dress or amusement, are not apt to yield any real satisfaction. They are experiments, and the vast majority of such experiments fail. It is the old songs that move us—the songs that have grown old because they have deserved to do so. It is the old fashions that wear well and that continue to please.

We live in a world of change, and that is well. But the best things persist through all changes. It is true that progress comes by change. But the change is not from things familiar to things strange; it is from things lower to things higher, from worse to better. Every healthful change simply conserves securely and makes more possible the best things that we know and desire. The things that eye hath not seen nor ear heard will be but the glorified images of the things that eye **hath** seen and ear heard. The treasure that we shall possess when we come into our full estate will be the treasure that we have always loved, have always struggled to obtain. It is the man who chooses the old things that reaps solid profit and enjoyment from life. That was a true poet who sang of "Old wine to drink, old wood to burn, old books to read, old friends to talk to."

Dr. Hale tells us to "Look forward and not back;" and the way he means it, this is good advice. The life that is to be must be the goal of all our efforts. It is the future that claims us, not the past. But we must carry with us from the past the material out of which to build the future. The future is our goal, but the past is our teacher, our mother. We cannot go with empty hands to meet the future. We must, so to speak, get behind our past in order to see which way the future lies. To look forward without looking back in this sense is like sighting a gun from the muzzle onward. We must take account of the things that have been. We may not too easily let go the things that have entered into our lives and made them what they are.

We are children of hope, but also we are children of memory. The dearest hope that the human heart can cherish is the one that it weaves out of memory and experience. We want better joy than any we have known, but we do not want them to be unlike the joys we have known. In Charles Kingsley's "Hypatia" we read how "Wulf" the old heathen Goth, just as he was about to receive Christian baptism, drew back and demanded to know first to what place his unbaptized ancestors had gone. "To hell," promptly replied the officiating priest. Whereupon the sturdy Goth declined to proceed. He said that he preferred to go where his people were; he thought that he would have a better time there than he would even in the exalted company of his reverence in the other place.

We must have a past before we can have a future. We sometimes hear talk of breaking with the past. But we cannot break with the past, for that would be breaking away from ourselves. All that we can do with our past is to put it to its best use; and even the most faulty past can be made to yield good results. We may outgrow our weaknesses and follies just as a child may outgrow the effects of whooping cough or measles. But we cannot break with our past. If our past is not what it should be, the best that we can do is, to grow gradually into better things, so that by and by we may come into possession of a better and truer past. We are now what yesterday made us. Tomorrow will be the product of yesterday and today.

To think lightly of our past is to think

lightly of ourselves and lightly of our prospects. The quality of one's memory determines the quality of one's house. What shall be the outcome of our lives? Every day of our lives goes to the answering of that question. Out of our days we fashion the dwellings that we are to inhabit. This present day we are now everyone of us actually engaged in fitting into those structures. Every creature under the heavens has provided for it its own proper food. Every rational being has to his hand the material out of which to construct his own destiny. What we are fitted to be and enjoy, that we shall be and enjoy. From day to day we are the changing results of our own course of living. We shall go, each of us, to his own place; and we shall be at home there—we shall recognize the place, for it will be just the work of our own hands: the result of what we have all along been doing.

A Pentecostal Meeting.

BY WILSON M. BACKUS, MINNEAPOLIS, MINN.

The visit of Dr. Charles F. Dole, as Billings Lecturer to the West, was productive of much good for at least one church. He spent three days with the Minneapolis Church. He spoke twice at the University, once in St. Paul, and for the Men's Club of our Church. It has never been the privilege of the writer to attend a meeting of greater spiritual manifestation than the one last mentioned.

Dr. Dole delivered an address on "The Responsibility of the Church for Social Problems." It was of a nature to stimulate every faculty of his hearers. His plea was for such social interest in church members as would make each individual a center of genial, well-diverted efforts for human well-being. Then he further advocated the formation in the church of committees to consider the welfare of the community it serves. His presentation was such that each person caught the vision of high personal character and the need for service until vows of greater consecration were made by those present.

To aid to the tremendous effect of Dr. Dole's address it was followed by informal addresses in like strain by the other ministers present. Rev. J. D. Reid, of St. Paul, Rev. Fathers Ryan and Perigord, of the Catholic Theological Seminary, Rev. George F. Patterson of the Universalist Church, and Rev. Mr. Burt of the Congregational ministry. These gentlemen had come to hear Dr. Dole, and, fired by his fine spirit, each one spoke that which was sweetest and best in his heart, to the great edification of the many who were there to hear them.

Rev. Father Perigord has but recently come from France. In his address he stated the fact and said that in his country he had not known any protestants, for they are few in number there. He had been reared to regard them as untrue but since he had been in this country he had come to see that many of them are sincere, pure-hearted men whose desire is to help mankind to a better life. In observing this he had come to respect and honor them. Father Ryan said that he had never before known how orthodox so great a heretic as Dr. Dole could be. Rev. Mr. Patterson eloquently and forcefully carried on the spirit of the meeting in his address and Rev. Mr. Burt made practical application to the needs of our community.

This description but coldly sets forth the attitude and spirit of the meeting. It was good to be there and all felt that it was sad that such a spirit might not constantly prevail. The secret of the way in which the glow was attained is to be found in the fact that each gave his best, inspired to do so by the generous kindly spirit of him who first spoke.

The lesson it seems to teach is that the spirit of man and the spirit of the worship of peoples and sects tends to meet and unite in the higher ranges. As we mount, and our worship mounts, union and fellowship seem easier. Would it not be well to try to get those of diverse

beliefs together more often that they may understand each other better? Catholic and protestant would discover that they have more in common than there is in the differences that separate them. And those of differing race and lineage will find that differecnes are lost in the brotherhood of man.

I can now understand the day of pentecost. Those of alien faith and race were lifted by a mighty spirit of love into the higher region of natural understanding and it was made into a spirit mighty to conquer all lower forces because the faith of all was added to each. To produce a permanent day of pentecost upon the earth, it is only necessary to remove the barriers erected by our lesser selves and thus free our higher natures for communion of aspiration and inspiration with all of the uplooking souls of earth.

From Savagery to Twentieth Century Civilization.

JOHNSON BRIGHAM, DES MOINES, IA.

The remarkable interest which the outside world is evincing in "the Des Moines Plan" of city government leads me to think that possibly a historical reference to the city behind the plan may not be uninteresting.

Within man's allotted "threescore and ten," and within the memory of many men and women still among us, the city of Des Moines, Iowa, has emerged from an unbroken wilderness to a proud position among the foremost cities of the United States,—the capital and chief city of a great commonwealth, with a world-wide reputation as the acknowledged pioneer in "the preeminent reform movement of the Twentieth Century,"—a movement for the emancipation of the city from "the rule of the boss."

In the year 1841, a party of Sac Indians were encamped on the east bank of the Des Moines river, near the present site of the State Capital. One day their camp was aroused by the advent of a friendly Delaware bringing the report that a hunting party of twenty-four Delawares, on the bottom-land of the Raccoon river, had been attacked by a party of Sioux, and that all but himself had been killed. Pash-e-pa-ho, chief of the Sacs, though nearly eighty years old, mounting his pony, made a hasty circuit of the reservation, inciting his braves to arms. Drawing round him about five hundred warriors, he started in pursuit of the retreating Sioux. Following the trail for more than a hundred miles, he overtook the invaders and attacked them. A bloody battle ensued in which the defeat of the enemy was overwhelming.

Difficult as it is to realize the fact that such an event, illustrating the savagery from which this region has evolved, could have occurred almost within the shadow of Iowa's Capital, and quite within the lifetime of many a pioneer, the historic fact remains that from the tenth day of May, 1845,—less than sixty-eight years ago,—when the stars and stripes were first unfurled over Fort Des Moines, a degree of evolution and progress has been witnessed in the Des Monies valley the like of which can scarcely be paralleled in a thousand years of Old World History.

The history of Des Moines takes on interest from the first,—with the advent of the battalion of 1st U. S. Dragoons under Captain Allen and the raising of the stars and stripes above Fort Des Moines, in the spring of 1843.

While most other cities of the Middle-West owe their origin to commercial enterprize, and a few others to religious zeal, Des Moines can trace its origin to a military movement—but not of conquest. While other cities have been founded in the wake of conquering armies, Des Moines has its origin in a humane movement on the part of the General Government, having for its object the protection of the Sac and Fox Indians in their treaty rights as against the rapacity of the whites, on the one side,

and the depredations of Indian foes on the other. When Fort Des Moines had accomplished this mission, it was promptly abandoned. But, meantime, a little village had grown up around the fort, composed chiefly of former soldiers and others drawn thither by personal or trade relations with the garrison; and, thus, at the very outset of its career, the spirit which called the garrison into being pervaded the pioneer-village of "Fort Des Moines,"—a sociological condition scarcely noted by those who have sought to account for the unique history of Des Moines.

Comrades.

CHAS. F. DOLE, BOSTON, MASS.

Be a good comrade. Learn the secret of good comradeship. Many men do not know it at all. Be just, strong, frank, fearless, independent, but add your strength to the strength of your fellows. Do not stand aloof, or sulk, or be unsociable. Do not jeer at other men and find fault with them. Learn to do "team work," learn to co-operate. Give and take in friendly conversation. Be generous.

Speak to men freely; meet them halfway, never with a scowl, with contempt, with indifference. Greet your fellows with a smile; give them the "glad hand." Keep the healthy circulation of a warm heart.

Be good comrades in the home. Drop the "obey" from the marriage service. Put away dictation, self-will, and egotism. Let good-will command your conduct. Be comrades with the children; keep their confidence; enter into their sports and studies. Teach them early to say not so much "I" and "mine" as "we" and "ours." Teach comradeship and democracy in the schools. Let the teachers respect their pupils, appreciate the good in them, look always for good, draw it out and encourage it. Let them use the persuasion and authority of noble character; let them be friends with pupils in school and out.

Let us be comrades in business. Honest business is social service. Let us then deal with each other as friends or even as partners. Let us give fair measure, and choose to pay fair prices and wages. Let employers treat their men as their fellows; honor them, consult them, trust them. Let them hold not diverse interests but a common interest. The world wants such captains of industry, upright, loyal, humane. Let the leaders show comradeship and men will everywhere respond to it.

Widen the area of comradeship into new circles. Belong to some club or society. Be faithful to it; add your efforts and influence to make it succeed.

Do not stand aside as a cynic or despair of your city and country. Join a party or organization of reform, and help make the town or nation better to live in. Put off your selfish reserve and join hands with your fellows.

Join some church if you honestly can; add your good-will to every human effort which makes the church worthier; add your life to the forces that run to make a better world.

Travel as a friendly man wherever you go; make new friends; trust men as often as possible; be glad at every glow of kindly feeling that warms your heart; look for good and not for evil in all kinds and conditions of men. Find out their best thoughts. The humblest may teach you something. Praise whatever is good. Carry the signs of a new freemasonry. You shall make fast the ties which bind the world; you shall help to put an end to war.

Do not doubt that good comradeship is the life of religion. "Where love is, there God is." When the final accounts are reckoned up, the highest of commendations will be: He was a good comrade, true, generous, honest, loyal, friendly and helpful.

The Interpretation of Life by Modern Theology.

LEWELLYN JONES, CHICAGO.

The idea seems prevalent among Unitarians that liberal theology in orthodox circles is only equivalent to the sloughing of old conceptions and the stripping of one's dogmatic basis of faith down to a "Unitarian" position. And we often hear liberals of other churches criticized for a lack of intellectual honesty because they do not accept the name we would be so willing to hand to them. I think this position is badly taken and it can be traced, I believe, to the lack of interest in and ignorance of theology which characterizes those who take it. Now this is no plea for reaction. That most Christian theology is nonsense pure and simple I will not try to gainsay. But I do not think there is any **a priori** reason why theology—which after all is simply an attempt to get the light of the world in focus—should be nonsensical. Now there is a tendency in liberal orthodox circles just now, a tendency largely strengthened by the pragmatic method in philosophy, to build a sane theology. The tendency is not there alone of course. All limits and classifications are here used very approximately. But speaking generally Unitarians are not hot on the trail of this new thing. Professor Doan's "Religion and the Modern Mind" is one Unitarian expression of that tendency but I think our cool reception of it proves the above statement.

These heretical reflections are inspired in part by a recent book of orthodox theology by Eugene William Lyman, D. D., of Bangor Theological Seminary, entitled "Theology and Human Problems: A comparative Study of Absolute Idealism and Pragmatism as Interpreters of Religion," just published by Charles Scribner's Sons. The book is a small one, easily read, and it is commendable from more than one point of view. It will give to Unitarians who are unacquainted with general theology a clear idea of the bases upon which Christian theology has reared itself; it will explain to them the personal experiences which have justified the orthodox religious expressions—which would otherwise appear absurd—of the past and the present, and it will indicate to them this new theological trend of which I speak.

Dr. Lyman approaches his subject by the three main highways of thought along which all theology has traveled: absolute idealism, the critical philosophy of Kant as used by the school of Ritschl, and Pragmatism. He briefly sketches the first of these as developed by Professor Royce and he does so with apparently the greatest fairness. But the one developed by such a philosophy is a timeless Absolute who is of necessity estopped from any dramatic connection with the universe, whose flow—of evil as well as of good—is fixed in his timelessness. While apparently the theory makes for the immanence of God, an article we all cherish, Dr. Lyman asks: "Now if God were really timeless, could he be immanent in history?" From this point he proceeds to make other objections which this review will not follow.

Ritschlian theology is perhaps the accredited basis of most Protestant Christianity of the present day. It is based upon Kant's practical reason, with which, it will be remembered, he justified the religious interpretation of the universe, God, freedom, and immortality, which the theoretical reason bounded by causality, could not give. To Kant the moral nature alone saves for us those truths which the intellectual nature denies us. Now the Ritschlian position, in a word, is the buttressing of the Atlas like moral nature by the practical help of historic Christianity. To state it specifically, through Christ there comes to us historically and unmistakeably—to him who tests Christ personally—the reality of those values which hitherto have had no embodiment in the phenomenal world. And that solution satisfies many orthodox thinkers. But Dr. Lyman finds a

flaw in it. For apart from Christ, the Ritschlians leave the rest of history in that realm of iron causation where the theoretical reason finds it, and so they do not relate God and Christ to the rest of human history.

And so Dr. Lyman passes on to the third road, pragmatism which, alone, he finds wholly satisfactory.

Without stopping to discuss this heat engendering subject it suffices to say that Dr. Lyman's pragmatism is not the wild thing that its opponents caricature before they proceed to demolish. Nor is it an invention of William James as might easily be supposed. It is simply the recognition that will and action are the fundamental attributes of man and that the intellect is a tool to do their bidding. And in pragmatic theology that idea of the fundamental nature of will is extended from man to the larger whole of which he is a part.

But the taking of this theoretic position is only half of the story. What of it, after it is admitted? Besides picturing the eternal we must experience it. Four paths lead to this experience. Dr. Lyman discusses, then, mysticism, revelation, the mediation of Jesus, and the growth of moral personality. Admitting all that mysticism may do, he yet finds it an inadequate experience of God. Historic revelation, too, he sets on one side. He then takes up the revelation of Jesus, as interpreted by the Ritschlians, and grants it what value it has—and undoubtedly the "values" introduced into life through the figure of Jesus are here and valid and are owed to him—not necessarily, perhaps, but as a matter of historical fact. But Dr. Lyman goes further than this. If he is a Unitarian it is not because he has dropped some Evangelical theology but because he has added something to that theology. In the growth of one's own moral personality Dr. Lyman sees the coping stone to any personal religious structure.

His theology therefore gives us a growing universe in which God is not separate from us and embalmed in a static "eternal order" forever out of dramatic touch with our efforts but in which God is one with us in the achievement of values that our faith tells us are ultimately achievable. His thought is parallel to that of Professor Foster. Like Professor Foster he regards the universe as having an ideal achieving capacity, which aspect of it is God. The necessary result of his thinking is a virile insistence on the religiously and socially active life for man. And that these two books, both from "evangelical" sources, should agree so closely in their thought, and appear at a time when that thought is no longer confined to Shaw and Nietzsche but is permeating everywhere, seems a significant thing.

With such theology as this and with that closer approach to the social and labor problems that accompanies it, I believe the so-called "orthodox" churches are threatening to take away from us our vaunted place at the head of the procession.

("Theology and Human Problems" by Eugene W. Lyman, D. D., Chas. Scribner's Sons, $1 net.)

WISDOM IN A CAPSULE.

If she be not so to me,
What care I how fair she be?

Here we have in this truism
Mr. James's pragmatism.
Test your troubles day by day
With it, and they fly away.
Is the weather boiling hot,
Hot enough to boil a pot—
If it is not so to me,
What care I how hot it be?

Take a pudding made of bread;
Much against it has been said;
But it does not lack defense
Many say it is immense.
Be it damned or be it blessed,
Let us make the acid test—
If it be not so to me,
What care I how good it be?

So with every blooming thing
That has power to soothe or sting;
Ships or shoes or sealing wax,
Carrots, comets, carpet tacks.
Every philosophic need
Covered by this capsule creed;
If it be not so to me,
What care I how good (bad) it be?

—B. L. T. in Chicago Tribune.

NEWS FROM THE CHURCHES.

OHIO.

CINCINNATI—First Congregational Church, Rev. George A. Thayer. A Union Thanksgiving service, in which three Jewish rabbis, the Universalist and the Swedenborgian ministers took part, was held in this church in pursuance of a custom of recent years. For the past two years the services have been in one of the large Jewish Temples. Rabbi David Philipson gave the sermon.

The Woman's Alliance is carrying on various activities, including representation in the unsectarian "Shut in Society" for amusing invalids, and the Visiting Nurses Association for the care of the sick poor.

Weekly studies of the Bible are being conducted under charge of Mrs. Joseph A. Hall, and a monthly address upon the same theme is given by Mr. Thayer, his December subject being the Books of Beginnings.

CLEVELAND — First Unitarian Church, Rev. M. O. Simons.

We have organized a Kindergarten Class, with a trained teacher. The class meets every Sunday morning during the church service in order that the parents may attend the service.

The Bulletin Pulpit continues to arouse interest all over the city.

In the Sunday School, each class is named for some prominent Unitarian, and each class is a member of some philanthropic organization in the city.

The men of the Church continue to meet with the minister at a downtown restaurant, for luncheon, every Tuesday.

The monthly socials are attended by so many people that it is difficult for them to meet each other; therefore a Social Club has been formed, which will meet once a month. The membership in this Club is $1.00 a year, and any one wishing to have a part in the social life of the Church may join.

The Y. P. R. U., which comprises the young people from the age of fourteen to college age, meets on the second and fourth Friday of the month, in the evening. There is, in the first place, a service with responsive readings and a prayer, and the singing of hymns; this is followed by a discussion of some subject, led by four of the young people. The remainder of the evening is given to a good time, with games and dancing and light refreshments. We had about fifty at our last meeting.

DAYTON.—First Unitarian Church. The installation of Rev. T. H. Marshall as the first pastor of this church took place on Sunday, November 27th. In the morning Rev. A. L. Hudson of Boston occupied the pulpit. In the evening came the installation participated in by Rev. F. S. C. Wicks of Indianapolis, Dr. G. A. Thayer of Cincinnati, Rev. J. M. Davidson of Xenia, O., and Rev. E. C. Smith, secretary of the W. U. C. Instead of the traditional service the addresses covered "The Place of the Unitarian Church in a Community" and "The Unitarian Minister as

(1) A Spiritual and Social Force.
(2) An Educational Force.
(3) A Personal Force."

Another new feature was the "Declaration of Purpose" by the minister and "Acceptance of the Minister" by a Representative of the Congregation. A public reception by the church to the minister and his wife on the following evening served to increase the family feeling in this church which was born last March, incorporated in June and now has found its permanent leader.

YOUNGSTOWN.—First Unitarian Church, Rev. Horace Westwood. A series of Sunday evening services was begun on Nov. 6th. The subjects announced are "God," "Jesus—His Life and Mission," "Jesus—His Death, or the Atonement in Modern Thought," "Salvation by Character," "The Liberal Truth and the Liberal Church." On Wednesday evenings throughout the winter lectures on the New Testament alternate with presentations of specific forms of "welfare work." The attendance so far has been very encouraging.

INDIANA.

INDIANAPOLIS.—All Souls Unitarian Church, Rev. F. S. C. Wicks. Work upon the new church building has made such progress that it may be finished in the early part of December.

With its cement and half-timber construction, with a green tile roof, the building is very handsome.

Mr. and Mrs. Robert Elliott have given the church a pipe organ which will be among the finest organs of the city.

Of the $30,000 which the church will cost, about $23,000 has been raised. This sum will be increased, and advantage taken of the Church Building Loan Fund for the remainder.

MISSOURI.

ST. LOUIS.—Church of the Messiah, Rev. John W. Day. During the summer the rooms of the church were renovated, and on the first Sunday after vacation the largest congregation for several years assembled. The Sunday school attendance showed marked increase, nearly seventy members being present. Badges of membership were given the new members, and badges of distinction were conferred upon those who had been regular in their attendance during the half and full year preceding. The general subject of the Eliot Alliance, which meets monthly, will be "The Children of the City." At the first meeting a leading physician spoke on "The Babies," and at the coming meeting the subject will be "Housing Conditions." In addition to the leading address there are short reports from members who have made personal investigation of their subject in the city. The annual dinner and sale of the Alliance will be held Dec. 9th.

On Thanksgiving Day a service was held. The Sunday School invited the children of the Mission School to a Thanksgiving festival the Tuesday before Thanksgiving, and donations of fruit, vegetables, etc., were distributed. Mr. Day conducts a half-hour service every Sunday afternoon at the Mission Free School.

On Nov. 1st., Rev. C. F. Dole of Boston visited us on his way to Columbia, Mo., and West. He spoke at the Washington University chapel services and the men of the two Unitarian churches united in a dinner at the Mercantile Club, at which Dr. Dodson presided, and Mr. Dole gave an address.

The Comedy Club is preparing a series of plays to be given the last week in November.

IOWA.

DAVENPORT.—First Unitarian Church, Rev. Robert E. Ramsay. The November calendar of this working church shows activities under the Pulpit, Sunday School, Young People's Guild, Ladies Working Society, Unitarian Club, Harvest Festival and Church Family Supper. The sermon subjects were "The Road to Innocence," "The Family Church," "Thanksgiving," "Happiness in Religion." On Monday, Nov. 21st, Mr. Dole of Boston, who has been making a tour as Billings Lecturer in this district, spoke before the Unitarian Club, bringing a real benediction by his presence and his word.

SIOUX CITY.—Unity Church, Rev. Manley B. Townsend. The twenty-fifth anniversary of the founding of this church was duly celebrated on Sunday and Monday, Nov. 6th and 7th. The printed program shows that the movement was begun by Rev. Oscar Clute, Feb. 1st, 1885, and that the church was organized March 11th, 1885. Rev. Mary A. Safford was the minister from 1885 to 1889, having as her associates Rev. Eleanor E. Gordon to 1896 and Rev. Marie H. Jenney for the balance of her pastorate. Rev Walter S. Vail was pastor from 1899 to 1901, Rev. J. D. O. Powers from 1902 to 1908 and Rev. Manley B. Townsend, the present pastor succeeded him. Miss Gordon, Associate Minister for the first eleven years of the life of the church, preached the Anniversary Sermon, taking as her subject "The Fulness of Life." The Sunday School Celebration followed with brief addresses by Miss Gordon, Mr. Toy, Mr. Haas, Mr. Smith and the pastor. In the evening another large congregation gathered. Rev. Ernest C. Smith, secretary of the W. U. C., preach-

ed on the text "We are Co-Laborers with God."

Monday evening over two hundred people sat down to the Anniversary Supper, which was followed by some twenty very brief addresses and the reading of letters and telegrams from former pastors and absent members. The groups responding through representatives were "The Pioneers," "The Trustees," "Sons of the Pioneers," "Daughters of the Pioneers," "The Progressive Church," "The Sunday School," "Unity Circle," "Unity Club," "Our Young People," "The Boy Scouts," The Larger Fellowship was represented by the Western Conference Secretary, a Universalist layman, a Jewish Rabbi and an Episcopal Priest. Miss Gordon spoke of "The Days of Auld Syne" and their inspirations, Mr. Townsend of "The Future," into which we should take "all of good the past hath had," making present achievement simply the earnest of, and inspiration to yet larger fruitfulness.

MINNESOTA.

DULUTH.—First Unitarian Church, Rev. Geo. R. Gebauer. This church has great cause for Thanksgiving. After years of waiting, hoping and working for a worthy church home we have seen work begin on our new church building. The old building is most unattractive, even repellant to all save those whose Unitarianism is the result of deepest conviction. The new building, of stone and stucco, will be located on an ideal site. The plans were furnished by Anthony Puck. The cost will be about $15,000.00, two thirds of which amount has already been raised by gifts of members of the small congregation, a notable achievement. It is hoped that we may hold services in the new building by spring. Much credit is due to the building committee and even more to our pastor, Mr. Gebauer, who has worked unceasingly, made many sacrifices and overcome many discouragements in initiating and carrying through our building project.

COLORADO.

PUEBLO.—Unity Church. Rev. E. G. Brown, formerly of Moline, Ill., after a month's work here has received and accepted a call to become pastor of this church. While thankful for the services conducted by Mr. Marsh during the past year the Pueblo Church hopes for greater efficiency and larger results with a resident minister giving all his time to the work at this point.

REPORT OF THE MISSOURI VALLEY UNITARIAN CONFERENCE.

The Missouri Valley Unitarian Conference met at Wichita, Kan., Oct. 17-19. This Conference is composed of eight churches ,three of which are at present without regular ministers., viz., Ord, Neb., Omaha, Neb., and Kansas City, Mo.

Ord, Neb., has been without a minister for about three years, and does not now hold any church services. Its secretary reports that "Keeping a Public Library open in the town is our only activity." The Conference has everyreason to be proud, even of a closed church, that keeps open a public library which would otherwise be closed.

The church at Omaha, Neb. has before it the discouraging task of finding a minister to take up the work where recently laid down by the strong and scholarly Rev. Newton M. Mann, who was its pastor for many years. The society is keeping up the activities of the Young People's Religious Union, and the Sunday school, and is doing as well with these as a church can do which has no regular minister.

The Kansas City, Mo., church is wrestling with the problem of finding a minister who can carry on the work started there by the genius and personality of Rev. Charles Ferguson—and his efficient wife—who resigned about two years ago. Since that time the church has been served by Rev. Vernon M. Cady and his wife, both of whom are strong characters but strong in a way different from that of this Fergusons. The Cadys, who did good and faithful work while there, severed their connection with the church

last September. Activity in the Sunday School and among the Young People is kept up,—an activity hampered however for lack of leadership.

The other five churches of this Conference all have ministers whose pastorates range from three to twelve years in length. Rev. Geo. F. Armington,—the organizer of the Unitarian church in Beloit, Kan.,—reports that he is handicapped by the necessity of having to make a living as a printer rather than as a preacher. He also says: "Having a business which depends upon the patronage of the public, I cannot carry on a liberal religious work as vigorously as I would like;" which indicates that if the days of miracles have passed, the days of religious persecution have not.

The church in Topeka, Kan., Rev. J. H. Jones, minister, has been greatly crippled and saddened recently by the loss of two of its most active and faithful members,—Mrs. Anna Smith Wilkie, and Miss Fenella Hariet Dana. Apart from this great loss which the church feels severely, it is doing the regular work in its usual quiet and dignified way. The Young Peoples' Society under the leadership of Mrs. J. H. Jones is one of the most promising features of the church work. In addition to the study of Applied Sociology, this company of young people is doing work for the promotion of the social life of the church. It has also assumed the financial responsibility of 150 copies of The Unitarian Calendar to be circulated in the city. The condition of the church is promising and spirit is active and hopeful.

Rev. Edward Day, minister of the church at Wichita, Kan., reports that the most successful work of his Society has been that of getting in new members and new families. This, of course, always means increased activity and promise in all branches of the church work Mr. Day is also doing work as an Instructor on the regular teaching force of Fairmount College—Congregational— of Wichita, which shows that he has a telling influence in the city outside of the circles of his own churches; a feature which the Conference observed with pleasure and satisfaction.

Rev. F. M. Bennett of Lawrence, Kan., and Rev. Arthur L. Weatherly of Lincoln, Neb., are the ministers of the banner churches of the Conference. Lincoln reports the larger average Sunday attendance, and Lawrence reports the larger Sunday School. Their Sunday Schools and audiences are both larger than those of the other churches of the Conference. The University Town minister always preaches to a kind of procession,—his audience is ever coming and going, and especially is this true of the young people who hear him. The ministers of these two churches reach a large number of aggressive and thoughtful young men and women who not only need, but are ready for the larger religious outlook on life and duty which Unitarianism offers; they are therefore fountains from which flow Unitarian thought and principles to all parts of the country. It is highiy probable that new Unitarian churches will after a while spring up in unexpected places, as a result of the work of these two churches and their efficient and hard working ministers.

The sessions of the Conference were enlivened and stimulated all through by the presence of Rev. E. C. Smith, secretary of the Western Conference, and Rev. L. G. Wilson, secretary of the A. U. A., both of whom spoke words of encouragement and inspiration to the representatives of the widely-separated churches of this region. Prof. L. S. Solandt of Fairmount College, and President Edmund Stanley of Friends University—both of Wichita, Kan., were on the program, and along with their addresses brought fraternal greetings from their respective denominations. The Conference was also fortunate in having with it Prof. W. C. Stevens and Prof. W. H. Carruth, both of Kansas University, and prominent Unitarian laymen, who, besides being on the program, took a lively part in che Conference discussions.

With hearty appreciation of Wichita hospitality, the Conference adjourned to meet with the church in Topeka, Kan., in October 1911.

J. H. JONES, Sec'y.

SECRETARY'S FIELD WORK.

Owing to pressure on our news column last month no report for October appeared and this item covers two months of field work, by the secretary. Sept. 25th and Oct. 2nd he preached at Dayton, spending the intervening week in making calls, studying local conditions, meeting with the board of trustees and carrying on necessary correspondence. Oct. 3rd he took part in the installation of Rev. A. B. Curtis at Jackson, Mich. From there he went to Detroit to attend the Michigan Conference, thence to Geneseo for the Illinois Conference. Oct. 9th he preached at Brookings, S. Dakota. Attendance upon the Minnesota Conference at St. Cloud and the Iowa Conference at Davenport filled the week. Oct. 16th he preached at Des Moines, going from there directly to Wichita for the Missouri Valley Conference. The last few days of October including a Sunday, were spent at Mattoon, Ill., where we hope to revive our church after its slumber of many years. Nov. 6th and 7th the secretary took part in the exercises connected with the twenty-fifth anniversary of the Sioux City Church; on the 9th he preached at Luverne, Minn.; on the 10th at Rock Rapids, Ia.; and on the 11th was one of the speakers at a supper of the Men's Club of our Des Moines Church. On the 13th he preached at Kalamazoo, Mich.; on the 20th at Kenosha, Wis., and on the 27th took part in the installation of Rev. T. H. Marshall at Dayton, O.

The Chicago Associate Alliance will meet Dec. 1, 15 A. M., at the Memorial Chapel, 57th St. and Woodlawn Ave. Mrs. Martha Parker Dingee and others will speak on "Theodore Parker." The Philanthropic News Committee will report. Luncheon at 1 o'clock.

The Meadville Theological School Library desires to secure a complete file of "Old and New." Will any reader of this appeal who can supply such a set communicate directly with Rev. Walter C. Green, the Librarian of the School?

The Unitarian Advance

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

GEORGE H. BADGER, Editor

Associate Editors: JOHN HAYNES HOLMES, CHARLES WESLEY CASSON, HENRY WILDER FOOTE, EDGAR SWAN WIERS, FREDERICK ROBERTSON GRIFFIN, ALSON HAVEN ROBINSON.

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THE UNITARIAN ADVANCE is for *all of us, all together*. It aims to be the organ of no restricted section, no segregated group, no separating party, and no "peculiar idea." It stands for "the Open Door" for ideas, with a square deal for all sides.

THE UNITARIAN ADVANCE stands preeminently for the *Forward Movement* in religious thought and activity—for the fundamental principle of Unitarianism.

THE UNITARIAN ADVANCE has a resolute purpose,—but it is not dull about it. It is dead in earnest, which makes it very much alive. It is progressive:—that is always interesting. It is not afraid of new ideas; and its editors have the courage of their convictions. Besides we do not deem it essential always to say things in the same old way.

Subscription: One Dollar. Address THE UNITARIAN ADVANCE, 104 East Twentieth Street, New York.

(*Continued from second page of cover.*)

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. F. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. M. Rowena Morse. Ph. D.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage, The Chesterfield.

WE declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement